clife, while having advantage of labor which will no longer be available when the girl is married. Very few toys, including dolls, are to be found in the town, and the girls characteristically amuse themselves with an infant brother or sister as they might a plaything. Sexual education begins early in life, and does not seem to constitute a disturbing factor until adolescence. There is no standard parental formula for masturbation, and it was said that "some parents beat their children for this, and others advise them." It might also be noted that obscene language is freely permitted in most Kurdish households, except in the presence of the older males. One, for example, heard a mother call her daughter a "prostitute," and a little girl, who could scarcely appreciate the meaning of the word, addressed her sister in the same fashion.

In adolescence the thoughts of the children of the townspeople are turned to more serious matters, those of the youths toward a career and those of the girls toward marriage. The boys of the lower classes are gradually introduced to the trades of their fathers, helping them in the shops, and the girls must account for many of the domestic tasks. The sons of the wealthier townspeople are occupied the greater part of the year with their education, while aristocratic youths usually ignore both school and labor, following their fathers and older brothers. The daughters of a number of wealthy families in Rowanduz